seems to us to be mental. But if we draw back,
if we separate the mind as witness from these
parts of us, we can discover that life and body
•even the most physical parts of life—have a
consciousness of their own, a consciousness proper
to an obscurer vital and to a bodily being, even such
•an elemental awareness as primitive animal forms
may have, but in us partly taken up by the mind
and to that extent mentalised. Yet it has not, in its
independent motion, the mental awareness which we
enjoy; if there is mind in it, it is mind involved
.and implicit in the body and in the physical life:
there is no organised self-consciousness, but only a
sense of action and reaction, movement, impulse
and desire, need, necessary activities imposed by
Nature, hunger, instinct, pain, insensibility and
pleasure. Although thus inferior, it has this aware-
ness obscure, limited and automatic; but since it is
less in possession of itself, void of what to us is the
stamp of mentality, we may justly call it the sub-
mental, but not so justly the subconscious part of
•our being. For when we stand back from it, when
we can separate our mind from its sensations, we
perceive that this is a nervous and

sensational and
.automatically dynamic mode of
consciousness, a
gradation of awareness different from
the mind: it
has its own separate reactions to
contacts and is
sensitive to them in its own power of
feeling; it does
not depend for that on the mind's
perception and
response. The true subconscious is other
than this
vital or physical substratum; it is the
Inconscient